[16th Century]

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/35 cont./

Machuca (Juan Lozano)

...In the bay of Atacama, where the port (Cobija) is, there are 400 Uro Indian fishermen....Likewise in the city district and environs of Tarapaca, which extends from the port of Pisagua and Hique-Hique, where there are Uro Indian fishermen, to the port of Loa, there are many mines....The repartimiento of the heirs of Lucas Martin Begaso is under the jurisdiction of the city of Arequipa and there must be some 2,000 Aymara Indians and more than 1,000 Uro Indian fishermen in the said territory..../Translated from the Spanish./

(Relaciones geográficas de Indias /Geographic Reports on the Indies/, II, Appendices, pp. XXV, XXVI, and XXVII.)

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Aside from the 4,000 Aymara Indians of Lipez, there were in this repartimiento another 1,000 Uro Indians, a poor people who neither sow nor reap and who subsist on the hunting of guanacos and vicuñas and on fish and roots found in the marshes, which they call coroma; and herewith the 4,000 Aymara Indians claim poverty, because while rich in native livestock and reaping and sowing and conducting trade and barter in this town of Potosi, Tarapaca, and Atacama, and founding many metals, which they extract from the mines, they excuse themselves from paying tribute to H. M. under pretext of being poor, like the 1,000 Uro Indians who truly are..../Translated from the Spanish./

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(Ibidem, Appendix 3.)

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Jujuy Archives

Dr. Ernesto Sourrouille, in the historic studies he carried out in the Jujuy archives and with private documents (testaments, grants, etc.) told me, that at the western source of the Orosmayo River, in the Department of Santa Catalina, south of the Cerro Esmoraca, there lived a tribe of Uro Indians like those who share a boundary with the Atacamas..../Translated from the Spanish./

11:Carter E-4,5 (1953, 1960-1961) 1965
SFS Aymara SFS
Uru SF29

and swive that could be purchased in La Paz. They could be presented any night when there was a full moon. In order to pay for them, each peasant contributed about eight cents (U.S.) for every cow he owned, for *tutora* was the main source of fodder for the hacienda.

The *camana* of the lake received no usufruct rights for his work. His main recompense came from the wild duck eggs he could find among the reeds. At times these amounted to from 80 to 100 per day, and could either be exchanged with other peasants for their products, or sent to La Paz for sale. As a countervailing arm of the community, the *camana* of the lake could take a forfeit piece of clothing or equipment from anyone who disregarded his rules. He could not keep them, however; they had to be turned over to the *jilakata* who would then release them upon receipt of a ransom of alcohol.

Those drawn into the tribute system just described were principally the heads of households. Except for the *camana* of the lake, they possessed house plots and farm lands in usufruct. Within nearly every hacienda, however, there were a number of mature males who had no usufruct rights. Some of these, called *utagueguas*, or "house babies," were descended from outside families who had settled there, often in an attempt to escape an unbearable landlord.[1] These were the ones most likely to be selected for the office of *camana* of the lake. Other householders without direct usufruct rights were young people who had married, but who had not been assigned their own plots of land. The *utagueguas* had no direct obligations whatsoever to the landlord of the hacienda where they settled. They lived off what products they could obtain from other peasants in exchange for labor. The young married couples, however, usually resided with parents or relatives and assumed part of the latter's hacienda obligations.

A person having full usufruct rights was known as a *persona*, or full man. Upon his death, if his usufruct right were divided between two sons, each came to be known as a *zulka persona*, or half-man, and had only half the obligations of a normal householder to the hacienda. If the usufruct right was further divided, it could give rise to *cuarta personas*, or fourth-men, each having one-fourth of the labor obligations of a full householder.

Every full householder had to take his turn at all the major rotative

1. It is possible that these house babies are descendants of the group referred to in colonial days as Urus. Numerous references in the 1567 document formerly cited indicate that the Urus were landless and poor and that they lived in lake-shore communities at the sufferance of the other Indians. Because of their poverty, they were often used by the caciques as house servants and rent house attendants (5, pp. 140, 146, 209).